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were the teams always the same. Old Matiwana and his son Yati fished together most of the time, as did Aloari and his true brother Tun. Other true brothers often fished together, but, with the exception of the two above-mentioned steadfast teams, men chose their fishing companions according to their mutual needs or plans for the day. Since such agreements occurred most often between members of the same household, co-residents often cooperated. One man, Jakuma, spent much of his time fishing as the *tau* of different canoe owners or borrowers. He had no wife, and his garden, which he did not till very diligently, was very small. His fishing partners included men from every household, who were related to him in various degrees.

Although the position of *tau* was a temporarily subordinate one, it caused no loss of status. Even the Trumaí chief, since he owned no canoe, went fishing as a *tau*. Occasionally men took their wives along, but fishing was a man's specialty, and the woman's function was restricted to paddling.

Gathering

The two most important food products that the Trumaí gathered were turtle eggs and the fruit of the *piquí* tree, or *tsinon*. Throughout the dry season, turtle eggs were gathered in great quantity on the banks and sandbars of the rivers. By September they were no longer available and, in the following month, *piquí* became the main objective of the gathering parties. The harvest of this fruit was stored and lasted nearly to the end of the rainy season. *Piquí* was an important staple, especially in the period before crops ripened. Most of the *piquí* trees grow wild, but there is a suggestion in Quain's notes that they might also have been transplanted when young. All of the *piquí* trees were individually owned, and proprietary rights of individuals to groups of trees were clearly understood by all. In order to make the fruit ripen fast, the owner of the trees built a slow-burning fire of grass underneath them at night. The early rainy season was a rather lean period, so that there was great joy when the *piquí* was heard falling in the forest. Everyone broke into shouts of "*kaha kaha kaha-a-a*," which was the conventional cry for greeting the first *piquí*. These shouts were slightly different from those welcoming fish brought into the village.

The first fruit was usually gathered by the owner of the trees and his family. However, when the fruit began to fall in great quantity there was a general harvest which was shared without regard for tree ownership.

Piquí gathering started in the middle of October, when the planting season had ended and the men were free to help in the gathering. However, men still fished frequently, and the burden of the gathering fell on the women and older boys. Women from the same household

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often gathered together, and at times all of the women of a house would work together in *piquí* collecting. Parties of boys and men sometimes picked up the fruit, and a man often went gathering with his wife to protect her from possible enemies, especially if there had been recent threats or omens. He took his bow and arrows, and frequently did not help in carrying the fruit back to the village. The *piquí* was brought to the village in basket containers, and then made into a variety of dishes.

Guava (*warawaru*) grows wild in the forest, ripening a short time before *piquí* does, but extending into the season of the latter. Quain believed it to be a valuable vitamin C supplement to the diet, but it was a far less important food than *piquí*. Men participated little in guava collecting, although they accompanied their wives for sociability and protection. Quain described these connubial gathering expeditions as being largely pleasant jaunts through the wood. Children often went out for the fruit, which they brought back to the village strung on straws.

The water lily from which salt was made was another important item gathered during the period of Quain's residence among the Trumaí. The water lilies were collected in the Trumaí lagoon, and the complete salt-making process was carried on there. Each Trumaí built a rack over the waters of the lagoon. The lilies were pulled up, spread out on the rack to dry, and later burned. The ashes were sifted to obtain the salt. Quain did not mention any women's salt racks, but the women prepared their own supply of salt, too. Quain saw salt-making only in the early part of September, although it is possible that it occurred prior to this time as well. However, salt was not made after the middle of September, due to the rains and the exigencies of planting.

Ants were eaten by the Trumaí, and, according to an informant, by all groups in the area. A little boy demonstrated the correct way to consume them when he joyously brought in a fat one, plucked off its abdomen and swallowed it. Quain was told that later in the season the women and children would go out and collect them in large quantities. Other insects were in heavy demand for feeding the harpy eagle and other pet birds. Crickets were considered especially good for this purpose, and the boys made great sport of shooting these insects with their miniature bows and arrows.

A few other wild foods were eaten, but these were relatively insignificant. Among them was the fruit of the *awa'o* palm. Another fruit called *lamux*, resembling the crabapple in taste and superficial appearance, had a gelatinous interior. An unnamed plant is described by Quain as resembling grass, but having a quality like algae. It was eaten only in times of a manioc shortage. *Komu'u* is a parasitic plant that looks and tastes like the date. The *atoh* is a berry that tastes like the chokecherry.

Fift'a and *tuwasi*, the fish poisons, were gathered in the locale. The gathering and preparation of *tuwasi* boughs was a cooperative venture.

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